

AN  
APOLOGIE  
or  
DEFENCE

For the requisite Refuting of the shamefull, disgracefull,  
Writings and horrible Libell, against the Book

of  
TRUE REPENTANCE  
And Of  
TRUE RESIGNATION  
Which

Gregory Rickter

*Primate*

of

GOERLITS

Hath spread abroad against it, in Open Print.

*Answered*

In the Year of Christ, 1624. 10. Aprill.

By

Jacob Behme

Also called

*Teutonicus Philosophus*

Englified by

JOHN SPARROW.

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LONDON: Printed by M. S. for Giles C. Iwen, at the Sign of the Black Spread  
Eagle, at the West End of St. Pauls, 1661.

Christ saith, Matth: 5. 11, 12.

Blessed are you when Men despise you, and persecute you, and speak  
all manner of Evill of you, for my Names Sake, if they do it falsely:  
rejoyce and be Glad, you shall be well rewarded in the Kingdoms of  
Heaven; for so have they persecuted the Prophets that were before  
you.

Also Matth: 11. 25, 26.

I thank thee O, Father, and Lord of Heaven and Earth, that thou  
hast hid these things, from the wise and prudent, and hast revealed  
them to Babes: Yes Father, for, so it pleased thee.



## The PREFACE

To the Reader who loveth God.

**C**Hrist saith to Pilate: *My Kingdom is not of this world; else would my servants fight for it:* John 18. 36. And to his Disciples he saith; *Behold I send you as Sheep amongst Wolves, Ministers To signifye that where Christ shall become manifest in a Man: that Man MUST in this world be furrounded on-ly with Enemies, who without ceasing would root out, and kill, Christ.*

2. Which is the way of all true Christians, for they *must* walk in this world among the Devills Thorns; as now it is with the Name of the Author of that despised Book, as also with his Person, that Satan raiseth his stormy winds against the Gifts of the Holy Spirit, and will not endure Christ in his Members, as in this eniemicious Libell is to be seen, how enraged *Satan* and how abominably he slanders and reproacheth the \* Author, and how he sets himself as a *Richter or Judge* over Gods work, and would suppress and root it out.

\* I. B.

3. Dear Reader and Brother in Christ, who lovest God; though I am an *Enemy* from my heart, to such accursed, unworthy, reproachfull, contentious writings of *controversie*, not accounting those divulged reproachfull writings contrary to Christian Love and Truth, worthy any answer at all: Yet for the Command sake and Love of my Lord Jesus Christ, I would make an answer, for their sakes, who do not understand the Matter, and have not read my little Book of *True Repenance and Resignation*, as the way to Christ; nor know my person, and who only regard the respect and favour, of the *Primate*; and suppose he reproacheth me out of Christian zeal, and doth it for the sake of God, in respect of his Office or Ministry.

4. As the *most* Part of them are thus lead astray, to give him applause, and think, he doth right, and that it is all true which he cryeth out on in the *Pulpit*; seeing he makes use of Gods Name in it, and thereby so cloaketh the Matter, that Men can not see his fierce wrathfull Heart, and appeals to his Office and Ministry, then the simple people which know nothing of his dealing, how maliciously he persecuteth me, and dealeth quite contrary to his Office, and never will examine me, about it, but condemneth what himself understandeth NOT: therefore have I made an answer; to try whether any will become seeing and go forth from reproaching the gift of God.

5. And do here with testifie in the presence of God that I have answered out of no other intention, then barely for the Love sake of our Neighbour.

6. And do admonish the *Primate*, to consider better of me, for he hath no *Lyon* to deal with, but a *Lamb* of JESUS CHRIST; or else he will find into whom he hath Pierced, least the *Sheep* in the Spirit of Christ become a *Lyon*, and the *Sheep* judge the *Wolfe*; And this I in- heartily and faithfully;

Jacob Behme.

Here followeth the Title of the Libell.

*Judicium GREGORII RICHTERI Ministri*

*Ecclesiae Patriae Primarij Gœrlicij*

De

# FANATICIS SUTORIS ENTHUSIASTICI

Libris, quorum Tituli

sunt

1. Morgenröthe im Aufgang.
2. Der Weg zu Christo.
3. Von wahrer Buße.

Ad

Avertendas sinistras de Ministerio Gœrlicensi  
Suspiciones.



Here followeth The Title of the Libell.

*The Censure of* GREGORY RICKTER *Minister*  
*Of The Church of*  
GOERLITS

And

*Primate*  
*Of that Countrey*  
concerning the

IS ENTHUSIASTICK SHOEMAKERS

FANATICK

Books

*The Titles whereof are*

1. *The Aurora.*
2. *The Way to CHRIST,*
3. *Of True Repentance.*

For

The Removing of the scandalous Suspitions touching the  
Ministry  
of  
Gœrlitz.

The Libell begins and sayes.

I.

**N**ew manner of Speaking, bringeth commonly New Errours along with it.

Answer.

2. The Scripture saith; Try all things, hold that which is good.  
1 Thess. 5. 21.

Libell.

3. So many Lines as there are, so many Blasphemies against God, are to be found in the Shoemakers Book: which stinks abominably of Shoemakers Pitch and Blacking: fy, fy, let this stink be far from us.

Answer.

4. That little Book teacheth the way to Christ, very earnestly and sincerely; And that FIRST; how a Man should go forth from the wicked wayes of this world, and enter into true Repentance, and put on Christ in Faith, and be new born in Christs Spirit, and how he must be renewed in Mind and Thoughts, and follow or imitate Christ.

5. SECONDLY; it teacheth of True Resignation, how a Penitent Man, must give up himself to God wholly and altogether and begin and finish all his works in divine Trust and Confidence, and it signifieth moreover, how the Devill layes Snares, continually, for the children of Christ; that Man cannot otherwise go quite through those Snares, then with prayer and true humility; and how Christ himself brings them through with HIS power, and preserveth them; and how a Christian Man, must be \* a Branch on the Vine Christ, also † eat his flesh and drink his blood. if he would be a Christian.  
\* John 15. 5.  
† John 6. 53.

6. AND THIRDLY; It teacheth very earnest penitent Prayers; how the poor Soul must in Great Earnestnesse enter into Christs Merits Suffering Death and Resurrection, and \* dayly dye away in Christs Death, from the Evill Earthly will: And how it must go to the Father through Christs wounds and blood-shedding.  
\* 1 Cor. 15. 31.

7. And then FOURTHLY; in the Dialogue or Conference between the Master and the Scholar, concerning the Super-sensual Life,

I. Part. *What simple people God hath made use of.* IV. Apol.

*Life, & signified, what our Eternall Father or Native Country is, and how the Entrance into it is effected.*

*This Doctrine is the true Ground of the New Testament, as Christ and the Apostles have taught us.*

8. But seeing the *Libeller* saith, there are as many blasphemies against God, in it, as there are *Lines* in that Book; it is manifest, that he blasphemeth and reproacheth the Holy Spirit in that he *callest* Repentance and Prayer, a blasphemy against God, for the book treateth only of Repentance and of the *New Birth*.

9. Dear *Herr Richtende Richtet*, Sir, thou Judging Judge, where will you go out, or where will you go in, when the *Supream, Richtet*, or Judge, CHRIST, whom you disgrace, in his *Members*, will appear in his wrath, and will *Richten den Richtenden Richtet*, Judge the Judging Judge, and will himself be the *jur*, right or Law, and the *Judgement*?

10. That *Richtet*, or Judge, will not respect a *Primato* or his followers, which he draws after him, nor any King, Prince or Lord of the world, according to the Authority they *have had*, nor their Laws, Statutes or Institutions, but will judge the *LIFE*; and try it in *HIS Fire*.

11. Where will then your *reproachings* and *disgracings* abide, which you have exercised against Christ in his *Members*: It is written; *he that blasphemeth the Holy Spirit, hath no forgiveness Eternally, Math. 3. 29.* What will you then Answer to him? you, who have knowingly blasphemed his Gifts, and so miserably persecuted the Children of Christ? when Christ will say, *What you have done to these the least of my brethren, you have done unto me, what Answer will you then Give?*

12. You despise me, in that I am a *\* Layick*, and not come from the high Schools or *Universities* with my skill or knowledge, and cry out, *Fy*, upon my Gifts, which yet I have received from God, as a *Noble Bounty*, which also is more dear to me than the whole world, and reproachest my Trade or *Handicraft*, with your crying *fye* upon it, and *callest* it together with my Gift a *stink*, how can it go well with you, when such reproaching blasphemies, and your crying *fye* upon it, whereby, you cry *fye* upon the Gift of the Holy Spirit, shall awaken in you in Body and Soul, and become kindled with Gods Anger? so that the world will become too narrow for you? what would you *then*, afterwards give, that you had never done such a thing?

13. The Spirit which now rejoiceth you, that you may have your will upon me, with reproaches and disgraces, if that should become a Hellish fire and enter into your Conscience, where will you then remain?

\* Lay-Man  
or Ideot.

1 V. Apol. *What simple people God hath made use of.* Part. I.

14. You force Tears from me, and earnest Prayers against the reproaching or blaspheming of God, in that you blame me altogether \* Rom. 12. 20. with *untruth*, have a care, that my Tears become not, \* *Red hot* Coals, upon your head.

15. I have prayed much to God for you; that God would enlighten you, and give you to acknowledge the Truth, but you become continually the worse, I will be blameless concerning you, if Gods Anger touch you.

16. Why do you despise me because I am a Layick, and yet have high Divine and Naturall Knowledge? Do you suppose the Holy Spirit is bound to your Schools or Universities? Did not our dearest Christ say? *My Father will give the Holy Spirit to them that ask him for it?* Luke 11. 13. *Also ask and you shall receive, seek and you shall find, knock and it will be opened unto you?* Matthe: 7. 7.

17. I have received my Gift through earnest PRAYING and knocking, and relish it so, that I would not give it for all the worlds Honours and Goods, also can never deny or forsake it, wherefore do you ascribe the Gift of God to the Devil?

18. Do but look back into the world, what kind of simple People hath he used for his work? *what was Abel, Seth, Enoch, and Noah?* *what were the Patriarchs?* *Shepherds*, none of them was a Doctor: *what was Moses?* A Shepherd: *what was David?* A Shepherd; *what were the Prophets, especially Elisha and Habakkuk?* honest simple people, who were Tillers of the Ground: *what was Mary* the Mother of our Lord CHRIST? A poor honest destitute young Maid: *what was the Foster-Father of Christ, during his child-hood?* A Carpenter: *what were Christs Apostles* all of them? poor simple Handicrafts-men or Trades-men, as Fisher-men and the like; *why did not Christ reject them also, seeing they had not studyed?* did HE cry fy upon them, because they were Handicrafts People, as you do?

19. What was *Christian Nobility* from the Beginning? *even Humility, and the Feare of God;* where now lyeth your great boasting in the *Scripture*, as also in *Art?* shew me it. Saint Paul was a Scribe, learned in the *Scriptures*, but when he became a Christian, then he must first *become a Fool* to his Art and knowledg, that the divine wisdom might find a place in him.

† 1 Cor. 3. 18.

20. Why do you brag so much of your Art, if you call your self a Christian? do you not know, that we are ALL ONE in Christ, which is Christ in us ALL? If Christ teacheth us and loveth us, *why then do you curse us; and call, Christ in US, a sink.*

21. Moreover, hath not that an ill aspect or symptome, as if the ill spirit were in you, that can not endure Christ, nor willingly would see, that Men do repent and pray, being you call *Repentance and Prayer*, a sink? which you can not deny, being, you say that every

1. P. By Repentance the Gift of the Holy Spirit is attained. A. IV.

every Line is a blasphemy against God; and you forbid the people to read it under pain of Eternall punishment.

22. Do but open your *Mouth*, and read *that* little book aright, you will find some what else, *therein*; you have not read it at all, yet, that, I perceive, by the Title of your Libell, for you set down the Title wrong, and have not seen the little book of *true Repentation*, of the Imitation or following of Christ, therein; you set the *Morning Rednesse* or *Aurora* for the *First Book*, of which you know little, or nothing, and the *way to Christ* for the *Second Book*, and yet it is no single Book, but is only the *Generall Title*, And the Book of *Repentance* he sets for the *Third*; whereas it is the *First* in the printed Book, and the *last*, he hath never seen.

23. O *Primato*! Satan hath blinded you, and led you into *Anger*, that for anger you could not so much as read it, but he hath instantly made *haste* with you, to reproachings and scandalizing. for it is a stink in his Eyes, thus you have imitated and followed him, do but drive away *Evill* affections from you, and read it aright, and you will see very much *otherwise* therein.

24. Alfo you know, that God hath converted *some* thereby, so that they are entered into true Repentance, and have attained *that* very thing which Christ hath promised us, that is to say, the Gift of the Holy Spirit, Luke 11. 13. there are eminent Examples neer by.

25. These Mens Gifts of the Holy Spirit, you call them all, A *Stink*, whereby Men may espye and discern that this little Book, is altogether against the Devill, and that in you no good Spirit must dwell, while you blaspheme the Gift of God, for you say; this *Stink* viz: *Repentance* and *Prayer*, which is the whole Contents of this Book, be farre from you, it may well so come to passe, that Gods Gifts should remove, and be farre from you.

Libell.

26. You say also that Great Plagues hang over those places, where such Blasphemy against God, unpunished, may be devised, divulged, and beleev'd; where Men may also freely without interruption, think write beleeeve and divulge, what they will.

Answer.

27. Yes, I beleeeve so too, that *those* places, where Men blaspheme the Gifts of God, and ascribe them to the Devill, great punishments hang over them; Also there hangeth over the Ear hly Man,

**IV. Ap. In Repentance the Earthly Man is daily killed. Part. I.**

where such an Earnest *sincere* Repentance becometh exercised, cleerly great punishment, for he must be dayly killed, and be made a Fool to the world, when he shall walk in the Divine way.

28. *Tou see* very well, how I am punished by you, in *such* wayes, and not only, by you, but you egg; and set on the whole City also with reproaching, upon my Neck, so that they beleeeve you, and punish me; but it is the Badge Character or *Mark* of Christ.

29. But that you will prescribe a *Modell* or *platform* of FAITH for the People, so that they should not every one beleeeve in *his own* Divine Gift, as the Spirit of God in their soul, manifests or reveals it self, to them; Another Libell is requisite for that, this is not sufficient for that purpose.

30. But that you threaten them with punishment, that I beleeeve you in, very well, If you had the Power, then, they must either into the Fire, or out of the Land, or Countrey.

\* C. Dachte.

31. But that you say, the way to Repentance is a \* devised Doctrine; that, the New Testament, saith not, for when Christ began his Gospel with John the Baptist, then he said, *Repent*, Mark 1. 15. and my book saith also the same.

32. *The Naturall Man receiveth or perceiveth nothing of this way*, 1 Cor. 2. 14. you need not punish him, he goeth without that enough in the wayes of the Devill, till Christ in Repentance doth enlighten him: Now look upon your self, and try your self, whether your self be in such away, Before you prescribe to me and other children of God, limits and bounds, in our Gifts of God, whereas your Prescription is but a defaming, disgracefull Libell.

Libell.

33. *Further saith the Libell; God will wonderfully rescue his honour, and will not suffer his Eternity to be taken away by such Sectarian or swarming Shoemakers, Tanners, Taylors, Women, Priests, and Doctors.*

Answer.

34. I hold the same opinion and beleeeve stedfastly, that God, will suffer, his honour, which he is JESUS CHRIST, with the victory over Death and Hell, hath manifested or revealed in us poor Men, to be taken away, by No Devill, much less a Primate, Doctor, Priest, Shoemaker, Taylor, Tanner, or Woman; but whosoever among these, shall Repent, and turn himself to him, upon those he will bestow his honour: I beleeeve also well, that he will deliver his children from all Evil, and save them.

Libell.

Libell.

35. *The Poyson of Arrius, which denieth the Eternity of the Sonne of God, was not so bad and pernitiow, as this Poyson of the Shoemaker, which takes away the Eternity from the Eternall Father, and in a blasphemous way against God Teacheth the Quaternity or fourfoldnesse, in God.*

36. *The Eastern Countreys, in respect of the Heresie of Arrius, have been horribly punished with the Mahumetan darknesse, what kind of horrible darknesse should we then Expect, if we do not with diligent earnestnesse, hunt away and root out this Poyson out of our Native Country?*

Answer.

37. To this I say cleerly NO; you can not in Eternity Demonstrate *this*; that I take away the Eternity from the Father, much lesse that I teach the Quaternity of the Deity; you have a long time groundlesly feigned that upon me, and cited my writings with a strange understanding, and in the Pulpit said, that I have written, that the Sonne of God was made of Quick-Silver, you should demonstrate that; else it shall remain Eternally an untruth, in such untruth it might be well said, Fly upon it.

38. I acknowledge ONE only God; which is the Eternall beginninglesse one only Good Substance, which dwelleth every where without or beyond besides or distinct from all Nature and Creature in it self, and needeth no space or Place: and is subject to no Measurableness, much less to any.



6 IV. Apol. *The summe of J. B's. Demonstrations,* Part. I.  
any Comprehension of Nature and Creature.

39. And I do acknowledge that this one only God is *Threefold in Persons* in Equal Omnipotence and Power, *viz: Father, Sonne, and Holy Spirit*: and acknowledge, that this *Triune Substance* fills all things alike at once, and also hath been the *Ground and Beginning* of all Things, and still is, and will abide so, *Eternally*.

40. Moreover, I beleeve and acknowledge, that the *Eternall Power*, *viz: the divine breathing or speaking*, is flown forth and become visible; in which out-flown word, the *inward Heaven* and the *visible world* standeth; together with every Creaturely Substance; and that God hath made all things by his Word.

41. That I have written in the *Aurora*, of *Salniter*, and *Mercury*, thereby I mean, NOT, the meer pure GOD, I mean HIS  
\*NOTE out-flown Substantiall word; *viz: \** a shadow of the *inward Ground*, wherewith the word hath introduced it self into a *Naturall* working, & thereby made that *Materiall*; so I Demonstrate the *Three Principles* in Nature, which are *viz: a Spirituall Mercury*

Part. I. *The summe of J. B's. Demonstrations.* Apol. IV. 7  
Mercury Sulphur and Sal ; and what the  
Ground and Originall of them is ; seeing  
the Totall Nature, together with all Crea-  
tures; standeth therein.

42. I have written of *Three Births*,  
*First* of an Eternall beginingless Divine;  
*Secondly*, of a Heavenly, wherein light  
and darknesse, that is Gods Love and  
Anger is understood ; and *Thirdly*, of a  
beginning or inceptive temporary one ;  
*viz:* the visible world : and I understand  
the *Salniter* and *Mercury* in the *Third*, *viz:*  
the Created Substance.

43. I demonstrate what the Heavenly  
and Earthly Mystery is ; *viz:* the Holy  
and pure Element, and its Efflux with  
the Four Elements, and the Constellati-  
ons. I demonstrate how the *Divine Pow-  
ers* are flown forth out of the Heavenly  
and become visible ; also what the *invisible  
Ground* of all Substances, and what Time  
and Eternity, is. I beleeve very well that you under-  
stand *Nothing* thereof, for it is not every Mans Gift, but theirs to  
whom God giveth it.

44. But that you say, that I by this, will *search* out the Deity, and  
call it Devillish: thereby you shew your ignorance to the day light,  
that you understand nothing of the book of Nature, and also do not  
read the New Testament; for Saint Paul saith: *the Spirit searcheth all  
things*

IV. Apol. *How a Bishop ought to be in his Heart.* Part. I.  
things, even the depths of the Deity, 1 Cor: 2. 10.

45. It is not of *Mans* Ability, but Gods Spirit performeth that searching through Mans Spirit: But you call it Devilish: if I should speak with you, of the hidden secret *Mystery* of Nature, you would be able to understand very little thereof: but I would demonstrate to you, my book of the *Morning Rednesse*, or *Aurora*, in all things; if you were not such an angry zealous or furious Man, so that a Man could but speak with you; but with such disgracing; you do but hinder the Gift of God, and make your self unworthy.

46. It standeth written, *And after these dayes I will pour out my Spirit upon all flesh, and your Sonnes and Daughters shall Prophesie, and your Old Men shall have Dreams; and your young Men shall see visions.* Joel 2. 28. also at that time I will pour out my Spirit upon servants and hand-mayds: why will you hinder the Spirit of the Lord?

47. If you see any of them, then you say, he is the Devill, and put reproachfull blasphemous names upon him, and cry out, Men should banish him from City and Country; pray shew in your banishing, your Christian Heart.

48. Are you Christs Shepheard? where is your Love? *wherewith Christ hath loved us; and wherewith we should also Love one another?* John 13. Doth the Scripture bid you, drive out and hunt any into Misery? without hearing of any Cause? what doth it say to you? If thou seest that thy Brother is a Heathen: then go to him and admonish him in private, if he yeeldeth to thee, then hast thou warned thy Brother; if not, then take one or two with thee, if he yeeldeth not then, shew it to the Congregation, if he hear not the Congregation then account him as a Heathen and Publican, Matth: 18. 15. Not hunt him out, and reproach and condemn him unheard, as you have done to me.

49. You have set your self in a Judgement that doth not belong to you: read I pray the Epistles of Saint Paul to Titus and Timothy, How a Bishop ought to be; and then you will find, that you have not a right Bishops Heart.

50. Why do you reprove my Book \* *Morning Rednesse* or *Aurora*, seeing you do not understand it, also it is not written for the Pulpit, or that it should come among the People, I have written it for my selfe, for a Memoriall to me, with such words as at that time I could understand, what is that to THEE? why have you published it, and lent it to other People? None had known of it, if you had not mentioned and divulged it in the Pulpit, and lent it abroad.

51. Thou supposest, thou wilt stop and hinder these writings; and yet thou thy self art he that furtherest them; None would have known any thing of me and of MY writtings, if THOU thy self hadst not proclaimed them, and lent them out.

52. Afterward the Learned enquired for them, they have all had none

none so ill thoughts of them, as you have; Men may indeed find as Learned People among them, as you are, surely it is not you alone that have studied, also a Man may find more fear of God, in many of them, who read these writings, and account them Good, then in you; which you demonstrate by this Libell, and by your whole Life.

53. But all the works of God, *must serve him*, God hath used you for an Instrument, of this Publication of them, which God hath given me to know; therefore have I patiently a long time, born upon me, your unjust reproachings and disgracings, wherein yet no true word hath been; else I would have answered you, long agoe.

54. You liken my Book of Repentance, to the Heresie of *Arrius*, and say, that the \* Eastern Countreyes, for the sake of that, are punished with horrible darknesse, and if men do not wholly root out my writings; and hunt me therewith: out of the Countrey, then it would go just so with *me* also.

55. Tell me I pray, whether also Lying and Sinne be from the Devill or no; shew me the Opinion of *Arrius* in my little Prayer-Book; there is indeed more Devotion, and divine power in the words of that little book, then is yet at *this time* come into your heart; which a Man may observe by your injurious persecution, in that you would wholly root out, the *Author*, for his divine Gifts sake, had you the power, I should not live one jot longer.

56. Christ said: *Be ye Mercifull as your Heavenly Father is Mercifull; forgive and you shall be forgiven*, Luke 6. 36. Also *Blessed are the Mercifull for they shall obtain Mercy*; Also, *Blessed are the Peaceable, for they shall be called the Children of God*: Matth 5. 7. 9. Where is your Mercifullnesse and peacefull Heart? do but once put away the Serpents poyson from it, and Seale from reproaching, and forcing untruth upon me; that I may acknowledge you, that you are a Christian in the Meeknesse of Christ.

57. Harken, *Herr Primasius*, Lord Primate: do you know wherefore God took from the Eastern Countreys the \* Candlestick, as he threatens in the Revelations; It was for the sake of the Contention Pride and State of the Learned, in that they were only Mouth Christians, and sought only their Belly-God, and earthly *Lucifer*; and covered the *Antichrist* with Christs Purple Mantle: and contended about Opinions, they forsook the Holy Spirit in Power, and set themselves in Christs stead, they were but contenders and disputers, and their Aime was only at honour and respect.

58. These things the Eastern Countreys looked upon and saw that in such Contention, Gods Love was not, and in that respect they began to doubt concerning the Faith, and seeing the Learned did but contend, and one part acknowledged Christ, and the other part denied

\* *Boogen-lander. Eastern-Countreyes. Boogen-lander. Eastern-rednesse, or Orient-rednesse.*

† Or Peacefull.

\* Rev: 2. 5.

denied him, and run on to meer IMAGES and Opinions, wherein none saw conformity to the other, then the Potentates thought, with themselves, ~~the~~ knoweth, how it is with the Priests contention, whether there be any thing in IT or no?

59. Then came forth *Mahumet*, and taught the ONE only God, without Trinity; to whom the people fell away, when they saw, that therein there was no strife in respect of the TRINITY, for they had enough of strife.

60. Also God permitted it to be so, because in their Contention they did only blaspheme CHRIST, then he took the Candlestick away, and so they became *Mahumetans*, and began to warre and dispute with bloud and Sword, and drove out the Titulary and Mouth-Christians, and God suffered it, that they might no more, contend about

\* NOTE Christ's honour, seeing Christ's honour is only \* Humility and Love.

61. Behold; and consider well, how are you, the Learned, at present, marked or characterized; bow is it concerning Christ's Kingdome among you? see and compare the Times of *Arrianisme* and the strife of the Learned, in respect of the Religion of your Times; and your Contention, which you have had along time.

62. Shew me the true Christ in Love and meeknesse, in all your Books of Controversie or Contention, are they not meer libellous papers, and reproachfull slanders, and evill affections? wherein every one cryeth out, *Here sie*: † *Here is Christ, there is Christ; behold, he is in the Wildernesse, in the Chamber, in the Field*, Also in the Supper, in the Baptisme and in Confessions; and the other say No: he is not there, it is only a Remembrance, and send forth such blasphemies reproaches and disgracings about Christ's Cup Office and Person, as was done in the time of *Arrian*.

† Matth. 24.  
23, &c.  
Mark 13. 21.  
Luke 17. 23.

63. Therefore you are now your own Prophet and threaten darknesse to your selfe; it may very well befall you; and unlesse you be altogether blind, you may see it before your eyes, yet you had rather contend, and reproach Gods children, yes wholly thrust from you, CHRIST, in his Members, then repent.

64. These who hitherto have prayed to God, and have confessed the peoples Sinnes; they have kept back the deserved punishment but you make haste, with them, out of the Countrey.

65. And seeing you call me a Prophet; but with an evill acceptation for scorn and disgrace; therefore I shall tell you; what the Lord hath given Me to know; viz: that the Time is born, or come, wherein God will require an account of your strife about the Cup of Christ, and punish you for it, that which you now fear, and yet do not Repent, THAT will come upon you.

66. And then you shall give an account to God of your reproaching,

ching, for it will be required of you, how you have walked before the Lamb committed to your trust, with Good Life and \* *found Doctrine* there you will find a heap of Scomers, in that you have made all Erroneous and Blasphemous; and have cast your poyson and reproaching upon them, and bespattered them therewith; where will you become, when † *Their blood will be required at your Hands?* † Ezek: 3. 18. 20.

67. Look but upon your \* *Fruit*, the whole City reproacheth in respect of your powrings out, upon a Lamb of Christ, and † *think* in their simplicity, *they do right in it*, because, you bid them do it; \* *Luke 6. 44.* where will you abide, when this Lamb will at the Last Judgement † *John 16. 2.* Day stand before your eyes, and your Auditors or Hearers, whom you have made Blasphemers, shall say, behold is not this He, whom we once accounted a Fool, and made sport in derision of him, and accounted his Life a *shame*, how is he now numbred among the Children of Christ and his \* *inheritance among the Saints?* O we Fools and unwise, \* *Col: 1. 12.* have *missed* the right way; Then will all Curse you, that you have lead them to such blasphemy and Reproach; *Wisd: 5.* O Primate! be you warned and admonished by the Life of Our Lord JESUS CHRIST; it is time to abstain; or else you will then see what hath been *here* told you.

68. You call, in your Libell, *In Dem Rechten Richte*, to the *Righteous Judge*, that he should awake and defend the *Majesty* of God; Now if the Judgement should come upon you seeing you do persecute Christ in his *Members*, it is you your self that have called for the *Sword*.

69. Look I pray upon your own Heart, you paint a Mill or Smoak before the Eyes of the Church or Congregation, that they should beleve you, that your Libell is right and true; why then do you not take the *Certainty* out of the Printed Book? *it is likely* you have none of them, or it doth not relish with you; For earnest Sincere Repentance puts the *Flesh* away; *assuredly* it reliseth not with you; but the People that read my little Book; and compare it with your *Libell*; they will distinguish us, and judge aright.

70. Have a Care, that the Dirt and Burres, which you cast upon me, do not remain sticking upon you; I will no more remain silent as I have dohe: abstinence were good, Peace is a good Country.



## The Second Part in the Libell.

The Libell saith.

71.

**T**he Libell saith; The Shoemaker is the Antichrist.

Answer.

72. If I should describe *Antichrist*; I could not demonstrate him otherwise, then that he calleth himself a Christian, and covereth himself with Christs Purple-Mantle; & acknowledgeth and teacheth Christ with the Mouth; but his Heart is altogether set against Christ, he teacheth one thing and doth another; outwardly, he calleth himself a *Christian*, and inwardly he is a *Serpent*, he persecuteth Christ in his Members, and resisteth the Spirit of Christ: he flattereth and playeth the *Hypocrite*, and will be honoured in Christs Name, but is inwardly a devouring *Wolfe*; as Christ calleth the Pharisees, who sat upon Moses Seat, and Managed the Law, Matth: 7. 15: But Christ said, they were from beneath from the Father of this world, viz: from the Devill, John 8. 23, 24.

73. Herewith I would not touch or disturb the good Conscience of any; but would try the Libeller, whether a young *Antichrist* doth not peep out of the Shell.

Libell.

74. Thou Meek and Gentle Lord CHRIST sayest, My word is True and faithfull: and thou perjured Shoemaker sayst also; My words are true; which of them both now shall credit and Faith be given to? To THEE thou True and Faithfull Christ? or to thee Shoemaker, and thy Dung?

Answer.



Answer.

75. CHRIST is the Word of the Father, the way to God, the Truth and the Life, and whosoever putteth on Christ, from his body shall flow streams of Living Water; as Christ said, John 14. 6. & 7. 38. Christ said, Whosoever eateth my Flesh and drinketh my Blood, he continueth in Me, and I in him, John 6. 54. And Saint Paul saith: You are the Temple of the Holy Spirit, which dwelleth in you: 2 Cor. 6. 16. Also, The Word is near thee, viz: in thy Mouth and in thy Heart: Rom: 10. 8. Deut: 30. 14.

76. To this Living Word which is become Man, I have wholly given up my self to be its own; And he, my Lord Christ, hath given me his Flesh and Blood in My Faiths Desire, and so incorporated tied and united himself with me, according to the inward ground of my Soul and Spirit, that I am ascertained and stedfastly belevee, that I am in † his hand, and none can pluck me out thence, also \* none can separate me from the Love of Christ, neither Height nor Depth nor Principality nor Power or Authority, nor any Creature shall separate me from the Love of Christ. † John 1. 14. Chap: 6. 53. † John 10. 28. \* Rom: 8. 35. 38.

77. He, My Saviour, hath given to me, to be † spiritually minded, as Saint Paul saith: \* Those whom the Spirit of God driveth, they are Gods Children, for we have not received a slavish or servile spirit, that we should fear again, but we have received a Child-like Spirit whereby we cry Abba Dear Father, that witnesseth to our Spirits, that we are Gods Children, if we be Children, then we are also Heirs, viz: Heirs of God, and Co-heirs with Christ, if we suffer with him that we may also be glorified with him. Rom: 8. 14, 15, 16, 17. † Rom: 8. 6. \* Rom: 8. 14.

78. Therefore say I, I have my knowledge, † Not from Man, or † Gal: 1. 12. through Man, but from the Gift of my Saviour Jesus Christ, and desire to seduce none from Christ, but I shew them sincerely and heartily, \* Matth: 11. 28. how they should, through true Repentance and Prayer \* come to Christ my Saviour; as my printed little Book teacheth throughout nothing else.

79. Why then do you separate me away from Christ, and call my words which direct to Christ, *Dung*? It is a sign, that the way of Repentance, which leadeth to Christ sinketh like *slit*, this is the true Colour of Antichrist, for the Libeller spits Fly, and filth, against the Repentance and the very earnest Prayers in my little Book, and calleth it a *sink*.

80. This I offer to the impartial Reader to consider of, whether this Libell of the Primate, be not dictated from the Antichristian Spirit: seeing he will presse that upon me, I offer it that it might be considered and known, from whom he is.

Libell.

## Libell.

81. Moreover *the Libell calls me a perjured Shoemaker, and in the Pulpit he hath called me, a Rascally knave.*

## Answer.

82. This reproachfull *defamation*, is in all *Statutes and Laws* of the Empire forbidden upon pain of severe punishment, that none should *disgrace* anothers good Name and honour, or should make any defamatory Libell or disgracefull writings; He should be the Man to forbid others, and doth it himself.

83. O Primat! I ask you, if I had caused such a Libell to be printed against you, and had so abominably vilified and disgraced you, to what place would you have sent it and condemned it? surely to the Gallows, and the *Authours* with it: but what shall I say to you; even, God forgive it you.

84. I have sworn an Oath to the Emperour, also to the Prince Elector, my Gracious Lord, as also to the honourable Councill, and the City *Gerlitz*, to be true and faithfull in their defence, and that I have firmly kept to this very houre, and you call me a perjured or forsworn Fellow & Rascally Knave: I have brought my honour & reputation to *Gerlitz*, and you would bereave me of it, for a perjured Man is not good enough to be in any bodies company.

85. Well now, you should and ought to demonstrate that I am such a one; and see with earnest complaint for it to the Magistrate, and implore Justice and protection: but seeing you *oppress* me, therefore in the mean time these defaming reproaches shall rest upon your selfe, so long, till you set before my Eyes, my perjury.

86. You have studied upon it this *Fasting Time*, how you might bespatter Christs Children in the whole Church or Congregation with *Serpents Vith*; so that they are become Reproachers and disgrace me, and have not stopped there, but moreover caused such defaming Poyson to be printed, that they may read it at home, and tickle themselves therewith, that the Devill indeed may be proudly Courted and Banqueted in state.

87. I ask also your selfe, is not that a sign of the Antichrist? was not this your Office and Ministry, that you should this *Fasting Time* have considered, **CHRISTS, Bitter Passion Dying and Blood-shedding**, and represent it well to your *Parish Children*, that they might also have laid it to Heart, but you on the Contrary have this *Fasting time*, contrived two Libells, and been angry at miserable People; so that you have been faine to leave Christs  
Passion

Passion Wounds and Death, lying on the Sick-bed; and you lay your self by it as an awakened Poyson.

88. Thus unworthy, have you been before the Eyes of God, consider your self a little seriously, if men would lay it rightly to heart, it might well make ones Haire stand upright, for fear and amazement, that you possesse the place of God, and stand in the stead of the Holy Spirit, and yet poure out such poyson, upon the poor innocent People, and not only here at *Garltz*, but you also send your disgracefull writings into strange places and Countreys, and poyson them, so that they help you to reproach and blaspheme.

89. All this is a certain sign of the *Antichrist*; which the *Libell* would thrust upon me: I pray, and he curseth me. Now Judge upon it, those that understand, with which of US; Antichrist, dwells.

Libell.

90. O *Christ*! the Holy Spirit hath\* anointed\* Heb. 1.9.  
 thee with Oyle, more then thy fellowes, and  
 hath made thee a Priest. But thou Shoemaker, the  
 Devill hath defiled thee with Dirt and Dung,  
 and made thee a Heretick.

Answer.

91. The Holy Spirit hath anointed *Christ* and his Children with Gods Oyle of Gladness, and hath introduced that anointing into our Soul, so that we beleeve in him, and that I take or receive to my Self; as a Branch of *Christ*, and have tasted his Anointing, powerfully in me: which I rejoyce my selfe IN, under the Crosse of *CHRIST* in my bodily Misery.

92. But that the *Primat* saith, the Devill hath defiled me with Dirt and Dung; that is true after his manner, for that very Dung, wherewith the Devill hath defiled me, is his reproaching in the *Pulpit* against me, and this Evill dirty *Libell* wherewith the *Antichristian* Devill, hath defiled me, and made me as a Fool before the whole Congregation: so that the Ignorant People, which have a Mind to it cast such Dirt at me: But the *Primat* thinks it were better to throw Stones at me for then would the Book of Repentance have a riddance out of the way. But the remembrance of *Steven* is still taught at this very day, though the High-Priests did Stone him: Acts 7. 57. what God builds, no Devill CAN destroy.

93. But that he also saith: and made thee a Heretick. that is also a Ray of Antichrists colours; for when Men would persecute the right true Christians, and worry burn and kill them, then hath

*Antichrist*

IV. Apol. *Where filth is in the Mouth there is Satan.* Part. H.

*Antichrist* cryed out, they are *Hereticks*; none other Cause Men had to bring against them, yet thereupon execution proceeded.

94. O how will *these* Hereticks at the last Judgement day, be set before your Eyes; when they shall be set, in the *divine Power*, with Christ, in the Judgement, and judge the *Antichrist*, who hath persecuted and killed them; what will you then answer to CHRIST, and to me, when your Libell will burn forth IN your Soul? who? hath given you authority so to Judge? demonstrate it out of the *Apostles* doctrine: There is yet time to *repent* before I must, through Gods driving, summon you before the severe Judgement of *Jesus Christ*: Observe what I say to you! I am a Christian in Christ, you call Christ in his Member a *Heretick*, and his *power*, Dirt or Dung.

95. The Mercifullnesse of Christ calleth you *herewith*, yet once more, to try whether you will repent, if Not, I will be blamelesse concerning you, if you be set in the Judgement, you have a great Mountain before you, through which you must climb up: then if Christ leave you, you may well remain Eternally in this Cliffe.

96. Observe what is said to you, it is well known, *Hypocrisie* availeth nothing, it must be earnest *sincerity*: to sinne upon Grace, makes a Man *un capable* of Grace, the hour is neer, be perswaded, you will have no Such Protector or assistance there; as you draw to your self here, upon which you relye: you must stand before *My eyes*, and give an account for your Malice and reproaching *Blasphemy*.

97. Christ, in me, and in all the Members of Christ, *citeth* you before the Judgement of Christ; what shall I then say to you, for all your scandalous blemishes you have put upon me *here on Earth*? I pray you as a fellow Member of my Soul: convert yet, while the Door of Grace standeth open, before the Great Cliffe, or Gulse between me and you be shut: Luke 16. 26.

98. It becometh A High-Priest indeed very ill: who should bring into his mouth the *Divine word* of the Love of Christ, that instead thereof taketh filth into his mouth, and polluteth *Christs word*, which he should teach; with filth, and spit such filth, into the Heart of the People, and poison them as you do; for where filth is, there is *not at all* the Holy Spirit in *that* Mouth; but Satan.

99. The Christian Church or Congregation, should do well to open its eyes, and observe what it is Men teach them, the punishment of God followeth; be perswaded, dear Brethren, *there will shortly come a Time*, wherein you will well see, what I here say.

Libell.

## Libell.

100. CHRIST taught Men the divine Commandements, but this fellow teacheth with great earnestnesse the Seduction.

## Answer.

101. Where standeth that in my Book. that I teach Men the outward \* Separation ? shew me that, or else it is not so. I teach them the Anointing of *Jesus Christ*, with his delicate humanity after a spiritual Kinde, IN *us*, according to the inward ground of Faith, concerning which CHRIST saith, *he which Eateth my Flesh and drinketh my Blood, he continueth in me and I in him*, John 6. 53, 54.

\* Clustering.

102. For THAT is the Temple of the Holy Spirit, where Christs Flesh and Blood continueth in *us*, as Saint Paul saith: 1 Cor. 6. 16. Also it is the NEW Regeneration, wherein the HOLY SPIRIT in *us* SEARCHETH THE DEPTHS OF THE DEITY: 1 Cor. 2. 10. It is the out-poured word of the substantiall Divine Love, which marryeth, and incorporateth, it self with our Soul, as the whole New Testament teacheth.

103. Where it is written; Try whether Christ hath gotten a form in you, Gal. 4. 19. If Christ be to get a form in *us*; then must not that be absent, if we are to be a Branch on that Vine of Christ, then we must not cleave to an other: for none can serve two Masters, saith Christ, Matth. 6. 24. Also. My Father will give the Holy Spirit to them that ask him for it: when that shall come, it will declare me in You: Luke 11. John 6. 14.

104. It is not an outward Seduction, but an inward Enlightning, whence the Soul, when it tasteth this + Oyle of Joy and Gladnesse, cometh into such great rejoycing, as is mentioned in my little Book concerning the Noble Sophia; which is, viz: the Substantiall Love of JESUS CHRIST.

† Heb. 1. 9.

105. I understand very well, that you know not this Noble Sophia, it is no good signe, that you deny her and call her an \* Enthusiast, I know her well and have a love to her, For, she is my Soules dear Bride; If, I knew her not, then surely, I would not have suffered so very much for her Love sake, from you and other people.

\* Enthusiast.

106. Christ saith, John 10. + Whosoever entereth not through me to the Sheep, viz: Into the Sheepfold, but climbeth in, some other way, he is a Thief and a Murderer, and but an hireling, and is come only with subtlety to rob the sheep of their food, and to shear off their wool; these belong to the Wolves, and have not the Shepherds Crook or Staffe of Christ, but the Devills Sheers, and must, hereafter eternally howl with the Wolves: But YE say, he that entereth not in through the high Schools or Universities, he is a Thief and a Murderer, and so you deride the Dore of

† John 10. from 8. to the 14.

IV. Apol. The *Definition* is the true *Definition* of the Sheep. Part II.

CHRIST, viz: the anoynting or unction of the holy Spirit, and will needs have it to be, that men must draw the divine knowledge and skill only from the high Schools of *Unversities*, and bind and tye up Gods Gifts, to ARB

107. But Christ teacheth us quite otherwise, *that this thing is hidden from the wise and prudent, and revealed to the seeking and hungry Babes: Math. 11. 25. As Mary also saith: He thrusteth out the Mighty from their Seat, and exalteth the miserable and lowly, who are humble in their hearts before him, Luke 1. 12.* She meaneth not Might and Authority but Spirit and Power.

108. O *Prima*! I had much to say to you here; but I know not whether it would be well bestowed or no, for you would cover your self  
\* Rom: 13. 13. only with Christs Purple Mantle; that you might live \* according to the  
14. Lusts of the flesh; you would not become regenerated, and dayly dye  
Eph: 2. 3. away from sinne, but only comfort your self, that it is *Christ*, hath done it.

109. But I tell you, it will not avails you, unless you put on Christs Satisfaction, through earnest Repentance and turning in, to grace; and become a Branch on the stock of the Vine Christ, that Christ in you also doe kill sinne, and renew to you your senses thoughts and mind, so that you desire to imitate Christ, else will your tickling, be unavailable, and be only an hypocritical flattering Shew.

110. I tell it you in love, observe it well. I have received it from God, so that I know it, also the *New Testament* throughout teacheth you the same; I have in my little Book very well signified to you; that No man knoweth or understandeth, this Noble Sophiah, in the feeling or Experimentall Love of JESUS CHRIST, † unless it be given him from God.  
† John 3. 27.

111. I will not here further cast the pearle under your feet, till you are fit and prepared for it in true Repentance, if that were done, which I would wish, then would I have further speech with you about it, for now you are not yet worthy of it, seeing you concern it.

112. In that regard also, is your teaching so cold, because you have not this power in you, for you yet have not the right Hammer to strike the Clock; you cannot yet strike the Clock which awakeneth the poor captive Soul, you must use the right Hammer; if you would strike the right Hour and awake the Soul out of sleep; you have the WORD indeed, but the right power is not in you, wherewith you should Co work with the *Litterall Word it self*; Therefore said Christ, *The sheep hear not the voice of the Hireling*; John 10. 3. for his crying and calling is but meer juggling, and a fighting with a shadow; He is with his teaching, without Gods Hammer, but a Jugler, a Belly-Hammer, an Ear-Hammer, and not a Soul-Hammer.

113. This



13. This Power, which I mean, is the Power, to the Sheep, you often use with your blaspheming reproaches, *Scour Hamlets*, under *Christ's Purple Mantle*, your Heart is \* full of Gall and Bitterness. O, \* as *Act: 2. 23.* alas, it is Time! Repent!

Libell.

114. CHRIST hath directed us to the Word and to the hidden secret Mystery which the Re-  
 leeving hearts hold or retain in the Faith; but  
 the Shoemaker leads us to head-long & Seduction, & *Alas!*  
 and to Dreams which rob the beleeving hearts of  
 Faith.

Answer.

115. I lead not Men away from the Preached and  
 written Words; you do me wrong in that, but I say, that they  
 should bring along with them the Temple of JESUS CHRIST, to the  
 preached or written word, viz: a Repentant hungry Soul, which  
 heareth in its own self Christ, which is, viz: the LIVING Word, in the  
 LITTELL and preached Word; as David saith, *I will hear what the Lord*  
*saith in me*, Psal. 85. 9. And Christ also saith: *He that is of God, heareth*  
*Gods word: and to the Pharisees he saith: therefore you hear not, for you are*  
*not of God*, John 8. 43. *also you are not my sheep*, John 10. 26.

116. This now I intend in my meaning, that a Man should have  
 divine Ears, viz: a repentant Soul, if he will hear Christs voyce, be it in  
 the Preaching, in Reading or Conference; for, this, hath CHRIST taught us, whom I more beleve then, I do,  
 all ART whatsoever: for the Historicall Faith, to tickle and com-  
 fort ones self with knowing without power, and an earnest sincere  
 will, is dead, and but a \* Shell, it attaineth not the divine Childling \* Husk.  
 or Filiation, it must be earnest sincerity that will do it.

117. It is not enough, that we go to Church and to  
 the Sacrament, and sit there an Houre; playing the Hypocrite and hearing a Sermon; wherein often-  
 times Wheat and Tares are sown together, one among another: in  
 that you many times reproach and blaspheme; No, going to Church  
 makes none vertuous or honest; unless he hear in the Church, Gods  
 Word operatively in his Soul, for the Lord saith by his Prophets, *they*  
*draw near to me with their Lips, but their Heart is farre from me*; Ezech:  
 29. 13.



118. He that goeth to Church and say, **LOVE, LOVE**, shall enter into the Kingdoms of Heaven; but they that do the will of my Father in Heaven, saith Christ: *Matth. 7. 2.* It must not be Historical believing only, but *powerfull doing*; Now if they are to do the Divine will, then must the same, viz: the *Spirit of CHRIST*, work powerfully IN them; for Christ saith, *without ME you can do nothing*, *John 15. 5.*

119. Therefore flattering Hypocrisie: and *Luke-warmesse*: availeth not, for the true faith is not only an *imprinted* or *imaged* figure, but it is *power Spirit and Life*, it is a *Fire of the Divine word*: which there burneth, and shineth abroad, which Co-worketh with God, the right and true Faith, is the *Sacr* of God, on which he sitteth and speaketh.

120. Faith is not meer historical Breath, wherewith a Man only comforteth himself, and flattereth the Evill Beast full of false and wicked desires: No, it is a *living, working Power of God*, its burning Fire, is the fire-flaming *Love of God*, which breakes forth, and doth the work.

121. Your *Preaching* is all in vain, if **CHRIST** worketh not through your word in the Hearers, but if that must be done: then you must teach them **LOVE**, not Contention/ disgracing and Contemning, you must put the Dung and scorn out of your Mouth, not Judge falsely, and Blaspheme or reproach; for in reproachings, **SATAN** worketh, but with a pure soul, **CHRIST** worketh; the Reproaching, is the **ANTICHRIST**.

122. But that you say: I direct Men to Dreams, that is worthy of no praise, for it is no so: this reproaching is also a *Signum* or *Sign* of Antichrist, which thus defileth the children of Christ, shew it, or it is not true.

123. But that you also say: My *Dreams*, for such you hold my writings to be, do rob the believing hearts, of **FAITH**, that also is not so, but they lead Men from the Historical Faith, from *Hypocrisie*: to the *Living Faith*, which is, **JESUS CHRIST**: and do shew them, how they should daily dye away from sinne, and become new born in Christ, and imitate or follow him in Faith and Spirit, and become **ONE Spirit** with Christ.

124. Which makes the Devil, afraid, that Men will no more endure him under Christs Purple Mantle, but the time is Born or Come, that his Kingdom shall be revealed and brought to scorn, which No Prince shall hinder, it is so ordained of God.

Libell.

125. **CHRIST** hath handled weighty Matters,  
but

Answer.

126. Christ hath brought, and shewed us the way to Blessednesse and salvation, and the Shoemaker desireth to walk therein, but Satan calleth it a slight and contemptible way, seeing it is a Crosse-way, wherein a Man in this world in misery and humility must follow or imitate Christ; for Satan is a Spirit of Pride, and therefore he despiseth the Path of Christs Pilgrimage: being this way is straight and narrow, and pleaseth not the fat Belly, and the Eyes that are full of their own Honour and self-hood.

127. Christ hath destroyed Satans Kingdom, and generated Christianity, but the Antichrist hath set himself in Christs Seat, and this the Shoemaker revealeth or Manifesteth, according to the will of God, and that the Primates supposeth to be a slight contemptible matter; but when the Houre shall strike but \* *Seaven* : \* Note Note  
then, it will have been a Good matter.

See the first  
Apologie  
against Bal-  
tar Tylken.  
verse 540.

Libell.

128. Christ Contemned worldly Riches, but  
the Shoemaker desires them.

Answer.

129. CHRIST said, Come to me, all you who labour and are heavy laden: † *Math. 11.* He made no difference between Rich and Poor, which came to him; but that the Primates is troubled, that a *Lapide* is helped by Rich; eople that fear God, thereby, it is likely, he supposeth, somewhat goeth away from him, it belongeth to him alone to converse with the Rich, for his own Profit, to him belongeth Riches: On the contrary the Shoemaker desireth no Great Riches, in this world, for he is not Proud, as men maywell see by him.

† *Matth. 23.*

Libell.

30. Christ led his Life soberly, but the  
Shoemaker useth commonly to be full and drun-  
ken.

Answer.

131. CHRIST was indeed Sober: but what the Primates layes upon the Shoemaker, he is that himselfe; Men use sometime to take him  
from

IV. *Apel. Christ Laughed not, but Rejoyced in Spirit. Part. II.*

from lying drunk under Tables; abroad, and bring him Home: Men may indeed find him oft drunk in one week, but the Shoemaker not in Three years.

† Rom: 2. 13.

132. This Article he hath wholly taken from his own Conversation, Saint Paul saith to the † Romans 2. *Therefore O Man, thou canst not excuse thy self who soever thou art, who judgest, for wherein thou judgest another, thou condemnest thy selfe, seeing thou dost the same thing, which thou judgest; for we know, that Gods judgement is just against thys that do such things.*

Libell.

133. *Christ hath abstained from superfluous Laughter, but the Shoemaker laughs in all that he speaks.*

Answer.

134. Men find not that Christ ever laughed, but only rejoyced in Spirit, but that the *Primat*, hath imputed Laughter and *Phantasticalness* to the Shoemaker, and saith, he laugheth at every word, that is indeed an open grosse untruth, and cannot be made appear; neither can any honest faithfull Man say it; but that Nature giveth to one to laugh and to be friendly and affable, more then to another, and maketh of another a *Saurina* Soure Grim looked Man, that the *Primat* cannot Mend: he should do well to be silent in that, if a Man should describe him, and his foolish flouts, which he oftentimes in his Tiplings and Quaffings gives forth, a Man should be constrained to bring out some strange Monsters.

*Marcolphus*, feigned in *Samary*, to have been *Samons* Jester, who when he was condemned to be hanged, desired of the King he might chole the Tree upon which he must be executed, which being granted him: he looked a while, and being asked which he

135. It seizes upon me with wonder, that he is not ashamed, being he is an Old Man, in whom a Man should seek for wisdom, that he dares write such open untruths and foolish flouting Expressions, and cause, an honest Man of Credit to be oppressed, with scorn, they are yet worse then a common jecting flouting Jester; this Libell is very like \* *Marcolphus* his filthy scurilous scoffings, who allwayes carrieth filth in his Mouth, as this Libell also doth.

136. It bringeth but little repute to a Teacher of Christ, who should forbid it others, and yet doth it himselfe: The Shepherds Office, will be handsomely served by it; none should trust his SOUL to such scoffings; he will be deceived; this Spirit standeth upon the Sand, and tottereth to and fro, Men may try him now, in such scoffings.

137. Men may well know the Fowle by his Rounders: Christ said: *That which is within, that cometh forth, what the Heart is full of, that comes out upon the Mouth?* Also, how can you thin are evil speak that which is Good? Also, Can a Man gather Grapes of Thistles, or Figs of Thorns? A Good Man bringeth Good forth, out of the Treasure of his heart; and an Evil Man bringeth Evil forth, out of the Treasure of his Evil Heart, Luke 16. 45.

138. This

138. This I give now to the Reader, to ponder of, what kind of chose, answered Good Treasure can the *Primates* have in Heart, when he brings forth such wondrous things out of his Heart, there must certainly needs not find any *slick* many strange things, therein, which he ought indeed to be a that he could little ashamed to bring forth: seeing he is the High-Priest, but if a choose, and Man come to him, and but displease him with one word, then a Man so escaped for may hear *Satan* many times laugh, out from him, with reproachings that time: and blasphemies. these and many other stories are in a Book of him, in the German Tongue.

Libell.

139. *When Christ Taught the People, he did it openly, but the Shoemaker useth to creep into secret Corners.*

Answer.

140. CHRIST was a Teacher sent from God, and yet must oftentimes, depart from the Pharisees, and Scribes learned in the Scriptures, and go into the Wilderness to teach the People, when they saw him teach, they would *sain* have killed him, and called him a deceiver and maker of uproars: and said: he had his skill and Doctrine from the Devil: and though they saw the wondrous signs or Miracles, yet they were so Mad and hardened, and supposed, Teaching, belonged only to them, and did to him also, as the *Primates* doth to the Shoemaker: † they called him a Wine-bibber: and Minister or Servant, to rich Publicans: And John the Baptist preached also in the Wilderness: yes in the Wilderness was the Gospel, of Christ began by John, also the Apostles must often for fear of the High-Priests, Teach in Corners, and Houses, as the Acts of the Apostles witness. \* Or Art.

141. But the Shoemaker is no Preacher, but he giveth only an account of his Gift and knowledge, and speaketh often with Honest Hearts, concerning The Way to Christ; how we must convert and repent, and become new-born, for CHRIST saith also thus: *Where two or three of you are met together in My Name, there am I in the midst among them:* Mattha. 18. 10.

142. The *Primates* should teach us, that when we come or meet together, we should speak of GOD and of our Salvation, and edifie or build up one another in true Love: on the Contrary, he forbids us this, whereby Men may try what spirit he serveth: A high Glasse of Wine, in his meetings, is better liked by him, then A hearty blessed Conference, concerning the New Birth.

143. CHRIST on Earth had no greater Enemies, then the High Priests, it will be so still at this Day, for all Warres and strife, come from:

† Mattha. 18. Luke 7. 34.

from the High-Priests disputings and reproachings, as it is before our Eyes, if our Eyes be open to see it, but the account is *near* at hand.

## Libell.

144. Christ desired no Kingly honour, but the Shoemaker if he could, would be King, and God to o

## Answer.

145. CHRIST came upon Earth, poor, that he might have compassion on us, and make us rich in Heaven, and like his Dear Angels. The Shoemaker also is upon Earth Poor, and despised, but desireth from CHRIST the Heavenly Kingly Honour, and to be like the Angels, also he desireth in Christ, according to his inward Faiths Ground, to become *with* and *in* CHRIST, *Deified*, that

\* Note Note *Christ's* Deity, may dwell and Eternally \* abide in him, and that, No Primates shall take away from him, *Hallelu-jah*.

† Math. 2. 1, 2. 146. † The Starre is appeared which leadeth the wise men or *Magi*, to the Babe JESU: oppose it how thou wilt, O Devil! it is in vain, here is Body and Life: MY Eternall Kingdome with CHRIST and the Holy Angels, can none take away from me; and if the whole world lay full of such Libells, yet I would keep my Kingdome in Christ, and tread the Libells under foot, and not spare my outward Life for it: I know a *better Life*, which Christ my Lord will give me.

\* Phil. 3. 20. 147. Therefore then be gone thou fair wicked world, I ask not after thy Honour, Goods nor Money, \* our Conversation is in Heaven with Christ, for he is mine and I am his, the Enemy shall not part us, † Rev. 18. 2. *Hallelu-jah*; † It is fallen it is fallen, Babylon the Great City upon Earth, and become a habitation of all Devils and unclean Spirits: Now is the Kingdome of our Christ; sing my Soul, and rejoyce, that the Dragon in THEE, is killed, and the Life of GOD is brought forth again.

Run last Joenen Teufell und die Hells,  
Gottes Sohn ist worden unser Geseß.  
Let Devils rage, and Hell, have Indignation;  
The Sonne of God, 's become our sweet Companion.

## Libell.

148. Christ desired no Title and vain honour, but the Shoemaker is brag of his Titles.

## Answer.

Answer.

149. The will of his Father, was the Title of CHRIST, his honour was in God, and he introduced it into our Humanity, and exalted our humanity to the right hand of the Power of God: that very honour he hath bestowed upon his Christians, that they also in him, sit at the right hand of the power of God, and reign over Sinne, Death, the Devill, Hell, and the World; THIS high Title also the Shoemaker claims to himself, and desireth, the highest Kingly Title, in the victory of our Lord JESUS CHRIST, as a Champion-over Death and Hell, he desireth such a high Title, that he may stand in the strife against Death and Hell, and that, in CHRIST he thinketh, to conquer and overcome the whole world, to be a *King in Christ*; & to rule over all Enimicitious Libells and reproaches of the Primates, otherwise, he desireth no worldly Titles for the Kingdom of a Christian is not of this world: John 15. 19. for Christ saith, I have called you out of the world so that you may be where I am: John 17. 24.

150. But the *Primate* doth desire a Title. for he hath set his Titles of the High-Priests Office, and of his Person, in the Libell, with GREAT LETTERS, that men might see the Richter, or JUDGE, who hath authority over Christs Children, also, if one come a little too neer him: and did but forget to take of his Hat, for fear of him, he might well expect some strange kind of Title from him, if he were not kickt for his pains.

Libell.

151. CHRIST was satisfied with the Name of a Master, but this Fellow, will be called Doctor and a New Prophet.

Answer.

152. Thomas said to CHRIST, My LORD, and my GOD: Joh. 20. 28. and Christ did not speak against it; now there is no higher Name then GOD: therefore it is likely the *Primate* seldom readeth the BIBLE; seeing, he doth not know, that Christ took, a higher Title then Master, and before Pilate he said; I am indeed a King: Luke 23. John 18. 33.

153. It is a Wonder to me, that seeing he hath studied so much, he is not yet come to that place, where CHRISTs Titles stand in the SCRIPTURE.

154. But that he saith, the Shoemaker, will be called Doctor and a New Prophet, that is only his Fiction, as Men use in such Libells to feign, after the Manner of Poets. The People need not beleve it all, for a good Man may now and then Erre, especially when a Man is Drunk, and puts on a Vizard, a Man can not know him; and though



IV. Apot. *The Pharisees are mistaken in Christs Titles.* Part. II.

he were High-Priest, if men see him go so from one house to another, then People say, *there comes a Fool*, and *may may well say*, it were the Devill: But it is not all true; the People give them only such a Title, when they assume such Images, shapes or Gestures; afterwards they become Men again, when they put off the Vizard, many a one goeth so, only that he may come to his *Parsonage* or *house*, then he makes some foolish Occasion; but men should not in such matters beleeve the Title; when the People say, one with a Vizard, is such a Beast, it is Death, or the Devill; No, he is. but a *captive* of the Devill.

155. Thus also men Should not beleeve, when the *Primate* puts Titles upon the Shoemaker, and calleth him A Heretick, A Sectary, Fool, Phantastick or Fanaticke, Enthusiastick, A Rascally Knave, A forsworn or perjured Shoemaker, and more, like that they are such stretched strained Names, like a Vizard, which the Devill puts upon him, because he is in strife and at odds with him; It is not good to beleeve, though the High-Priest himself say it, men may be deceived, for great people may be mistaken, for, the *Pharisees*, were mistaken in *CHRISTS* Titles, how then will the *Primate* not be mistaken in the Shoemakers Titles, seeing he knows that he is but a Laick, and he knoweth not the Name of *CHRIST* in him.

156. The good LORD, sure, was once with some Shoemaker, who had touched the Blacking, which made him stink; whence is so very much angered offended and enraged, that he supposeth, that THIS Shoemaker alwayes smells of that colouring, and therefore he is so fiercely enraged against the Shoemakers Titles; likely some Shoemakers Pitch remains sticking to his Hands, that is dyed to them, and in that regard, he giveth the Shoemaker such *abominable* Names, that he is still angry at it: He can not endure the Shoemaker yet, and is afraid, the Shoemaker may defile his own Pen, and therefore forbids him to use it: O, *Primate*! the Shoemaker hath his Titles IN himselfe, you cannot defile them, he will *Eternally* keep THEM, well enough.

Libell.

157. *CHRIST* gave the Thirsty, water of *Eternal Life* to drink, But the Shoemaker runs every Morning, to the Brande-wine or Strong-water, or the Water of Death.

Answer



Answer.

158. *Christ* at this very day *bestoweth* on his Children Water of Life, *and giveth them His blood of Love to drink*; that very water he giveth to my thirsty Soul to drink, for which I thank him *Eternally*, that he hath through this Water, made me living and *Seeing*, that very water I drink; and that is a water for or against *Death*, though the *Primas* speaketh thereof in a *perverted* way.

159. But that he saith, I run every Morning to the Brande-wine or Strong-Water, that is *not* true, I may not nor cannot drink any Brande-wine, and have a long time had a *dislike* against it, it is *contrary* to me, so that I do not *willingly* smell to it; it is a wonder to me, that he being a High-Priest; should be so very much *mistaken*, he would look upon it very ill, if a mean Man should doe so, then a Man would say, he were a Liar, I know not at all, what answer I should give to such *untruth*, I beleeve verily that the *Satanicall* spirit of Errour hath feigned this *untruth*.

160. I counsell you, that you hunt *this* away, from you, it *defileth* you with such *untruth* very much: but if you will have it *right*, then set before me an *honest* honourable Man of credit, whether he be, in the City, or out of the City, whoever he be; that can with *truth* say, he seeth me every Morning at the Brande-wine: I *appeal* to the whole City, and a Noble Councellours Cellar-Keeper: whether there be any Man, that can say so, of me.

161. It is a great shame, that you cause such *untruth*, to be *printed* to the reproach of another; with you, men may well find *glass* Cups and Glasses of *Brande-wine*; but as you are mistaken and do erre in this, so you are mistaken also in all *other* Articles of the Libell, there is not one of them true in the sense you *represent* them.

Libell.

162. CHRIST *scarce drank any wine, but the Shoemaker guzzles freely, Outlandish wine, and Brande-wine.*

Answer.

163. \* *Christ made Water to be good Wine*, John 2. and is himself the Good Wine for the thirsty Soul, which my Soul freely loves to drink of; but that the *Primas* saith, I love to guzzle Outlandish Wine and Brande-wine, that he takes from his own Example, and thinketh another doth as himself doth; O, no, we poore men have not to pay for it, we must be content with a draught of Beer or *small Drink* as we can buy it, but men must give the *Primas* Outlandish wine indeed, though other Guests at the same time must be content with smaller.

IV. Apol. *Christ turned Water into Good Wine.* Part. II.

164. \* *Spanish wine* causeth, that Men sometime want or loose the *Primate*, for a while, also merr may see by the red Wine-pimples in his Face, that he drinketh strong Wine much more then I, for I have no such signs of it as he; he drinks more forraign wine in a week then I in a whole year.

165. But I understand very well where the matter *pincheth*. He knoweth that I through *divine appointment*, have often been requested to go to *Great Lords and Noble-men*, then thinks he, when we come to meet, we sit together, and quaff our Fill, as he useth to do, with his Companions; But No! the Nobility and *Potentes* in Authority, which are served with full draughts, do not cause me to be sent for, to them, but only honest Lords fearing God, who earnestly seek after *Salvation*.

166. But there is in the *Primate* a Mistrust and grutching, he thinketh somewhat is going away from him; but he need not fear it. Those People, which desire to have ME, they desire not to have HIM at all, there is a great difference between Hypocrisie or Flattery and telling the Truth to ones Face; whether the *Primate* will beleieve it or no, it is not my Cuslome, to flatter the Rich for gifts and presents; as he supposeth.

167. I believe verily, that some Old *Russians*, have brought him those tydings as *Newes* concerning Me, And the Good Lord hath beleev'd it as Gospel, and with great earnestnesse written it, and so *engaged* himself at it, that he hath thereupon condemned the poor Shoemaker, *unheard*, but it would look strangely, if Men should ask after the Ground of it, and compare this *Answer* with the *Libell*.

168. It is truly a great Matter, for such a Man as you are, so to deal with the Truth. The City *Garlick* know very well, that I for a long time *without necessity*, have come into No Mans House, The Tap-houses and Wine-Cellers, are *at quiet* for all me; for you have so judged and condemned me that I would willingly come *no whither*; now if I should go to drink in Tap-houses; how many hundred of your Flouts should I not get; which you have cast among Common-people, which are all, your Fruits, which will follow you, you may well rejoyce at them.

Libell.

169. Now if by this thou knowest the Shoemaker, as the Lyon by his Paw: Wilt thou then read his Books? No, but Shun them as the filthy Spawn of a Devill, and abominable Error, and hold thee close to the Word of God, and beware of the Shoemakers Scholars or Disciples, whether

Psalm J. B's Doctrine is Old, to be found in the Bible and Nature. Ap. IV.  
iber they be Noble-men or Doctors, Taylours,  
Men or Women; The LORD CHRIST destroy  
Satans Instrument, and let not THY Word be sup-  
pressed or obscured. (Libell.)

29

Answer.

170. In these words it may well be observed, *wherefore*, the Libell hath been written, viz: that he might bring to nothing and quite root out my writings, by these defamatory Reproaches; It *was* the Devill, that my writings do lay open his *Smock-Hole*, and therefore it is, that he paints me with such colours; that NONE should READ me, Men might otherwise Repent, and so there would be a greater Breach made, to his Kingdome.

171. But this Devill is so very Grossely vile, that he goeth quite Naked, the People may easily observe him, and learn to know him, for men see his Pawes in his disposition and reproachings, and that he is altogether a Poysonous venomous or Spitefull Spirit; It is now quite an other Time, then it hath been, Men will not now so suddenly believe what every one saith; Men will see proof for it; why doth he not demonstrate what he sayes out of the printed Book; seeing he forbids it, to the Congregation of the People: such defamatory reproaches, are no demonstrations, men may well call them Filth and Dung.

172. He speaketh of the Lyons Paw, by which Men should know the Shoemaker; Now it may well be true, that men at present may easily see the Lyons Paw in Me, how the Lyon with contemning and reproaching, hath gripped and clawed Me; but the Blood of JESUS CHRIST hath hitherto resisted the Lyon, else he had torn the Shoemaker in peeces.

173. But that he saith: the Shoemakers Doctrine is Filth and Dung; therein he calls CHRISTs Mind or Thoughts, and Spirit, Filth and Dung. And that Men should beware of the Shoemakers Scholars or Disciples, to that, I say, I know of No Scholars or Disciples, but only of Christian Men, where *one* SOUL is refreshed by an *other*; I have no New Doctrine, but only the Old, which is to be found in the BIBLE, and in the Kingdome of NATURE.

174. But that he calls his reproaching Blasphemies, GODS WORD, which men should hear, only from HIM, and should so reproach; as he doth; that I offer to Christian Hearts to consider of, what Spirit Child he is.

The

## The Third Part in the Libell.

### *A Spending Penny on the Way*

Libell.

175.

**T**He City of Gœrlitz: still driweth thee Shoemaker away, and commandeth thee, to be gone thither, where thy writings are highly Esteemed; away quickly, and get thee A great way off, thou vain Mouth which reproachest and blasphemest GOD, and try thou Miserable Man, what Mischiefe is prepared for thee.

Answer.

176. O Private! keep this *Spending Penny* for your selfe against you go to Heaven, I desire nothing from you: your vain reproaching Blasphemies, will indeed follow after you for a *Spending Penny*; \* Be not deceived; he that standeth, let him take heed lest he fall; Though indeed you persecute Me, and intend to Bannish me; who knoweth? who it is, will, persecute you so also in a short time.

\* 1 Cor. 10. 12.

177. The *Signifier*, or signs of it, are at hand, it is equal that you be fore hand as to others, as afterwards you would it should be done to you for a Punishment; but, you must fill up your Measure; and if you do not Repent, then will the Evil Spirits one day sing you a very grievous Song, and command you to go away a farre off from the Countenance of God; For what you do now at present, that you do to CHRIST in his Members; and that will He also do to you, if you do not quickly convert and Repent.

Libell.

178: Thou art just like Oedipus, whom the Earth swallowed up; O take heed, that the like doth not befall thee also; his Shadow did much hurt the People who stood neer him, but beleeve me,  
thy

II. Part. *Peters shadow did hurt to the Devill.* Apol. IV.  
*thy shadow hurteth many of them exceeding much.*

31

Answer.

179. The \* *Shadow of St. Peter did the* \* Acts 5. 15.  
*Devill also very much hurt,* so doth my Shadow also  
do hurt only to the Devil & so *Antichrist*; its likely you suppose, that my  
shadow might hurt you as to your earthly *Life*; because I make known  
the imitation or following of Christ, and so the people, who receive  
that Doctrine, would require of you, that you also should live as the  
Apostles of Christ did, and Imitate or follow their example, and that  
relisheth not with you, therefore you say my *Shadow* hurteth some,  
viz: the false or wicked Spirituality or Clergy, very *rightly*: It may  
not be otherwise; it *must* so come to passe.

180. But I know, very *Many* Spiritual Priests, or  
Clergy-Men, whom it will NOT hurt, but  
do them *much good*, whose Office of the Mini-  
stry, is sincerely and earnestly intended by them;  
BUT who can; [do any thing], *before*  
*the Time*, which bringeth *ALL THINGS*  
to passe?

181. If the *Primate* with his Warning or admonition, intend so  
faithfully, then let him leave, his reproaching Blasphemies in the  
PULPIT, and only require me, to come to him, and shew me my Er-  
rour, if I did but find that he had any thing of Truth, against me,  
and would shew me a *better way*; O how I would cheerfully love  
him, and faithfully thank him for it; he *rejoiceth*, that he hath but  
any thing that he CAN reproach.

182. AT the beginning, after his first reproaching Blasphemy, and  
persecution, I bowed and yielded to him for \* *Six years* \* Note J. B.  
*together*, and wrote No word further of my works, why did not he did forbear  
cease to Reproach? who did any thing to him? But he could not; writing of his  
why? Because God had made him a driving *Hammer*, that must drive Works for  
on the work *six years*.

183. His reproaching hath become my strength and growth,  
through his Persecution my *Pearl* is grown, he hath pres-  
sed it forth, and published it himselfe, and in that regard I wish him  
Gods Mercy and Compassion, that he might yet partake thereof,  
seeing God hath used him for my instrument in my work.

184. I would

184. I would deal much *humblly*, towards him, if he would convert, then he hath done towards me, He need not think I thus coming before his Face; I have a good Conscience, and with him one too.

185. In no Judgement, to sentence one, *unheard*, doth avails, I submit not my self in such a way to his Judgement, for my heart is not *convinced*, with such a sentence, I am innocent of all that is laid to my charge; All that he hath spoken against me in the Pulpit, is quite *con- way* to my sense and meaning, and not one true word of it, he hath *wrested* and perverted all my words, with a strange understanding.

186. Therefore seeing I can now, have no other *Rights*, or Judge, who himself will understand my *Gift*, I appeal from his *Judicium*, Censure or Judgement, *before the Judgement* of my Saviour JESUS CHRIST, till I be orderly heard, *then I will give an Account of My cause.*

Libell.

187. *Thou hast hitherto Imitated or followed after Cerinthus; in that thou hast feigned and Cooked wondrous Matters, and proclaimest horrible things: when this Cerinthus was in the Bath, he despised the LORD CHRIST, and ragged in his railing, babling vehemently against GOD, but the House fell down and slew him: thus was the Teacher together with the Scholars or Disciples, brought to destruction.*

Answer.

188. *Was Cerinthus against CHRIST? that I leave as it is, in its own place; I am with Christ, and acknowledge JESUS CHRIST for my LORD and GOD: and have submitted and given up my self in Obedience to him, to live according to his Will and Commandment; but that the Primæ saith, that I have done like Cerinthus, that needs well to be demonstrated, else it will not be true.*

189. But that he speaks of my *Wondrous Things*; To that I say with truth, I have written of *No Wondrous things*; I have only written, what NATURE and MAN is; but seeing this seemeth to be *wondrous* to the Primæ, the fault thereof is only this, that He doth NOT understand it.

90. What

190. What can I help that ? that *he* is Blind concerning it; I have not written it for him, but only for *those*, to whom God gives, to understand it: Let him remain a High-Priest, and *not* be a Philosopher or Answer of *Namus*, and so we are parted; he ought not to thrust the old Sects upon me, I have seen none of those writings, it is only his Malice.

Libell.

191. *Thy filth O Shoemaker, hath exceedingly defiled OUR City.*

Answer.

192. You have so bespattered it with Dung of Reproaching Blasphemy, in regard of the Shoemaker, that Many, *sind* with reproachings; that is the Filth, which hurteth them in their souls; you are the cause thereof, that it hurteth them; in that they *believe* the reproachings, and take them into their heart, and so reproach Gods Gift.

Libell.

193. *O, that all those who read thy writings, might away, along with thee into Perdition.*

Answer.

194. What a Christian wish is *tho* of the High-Priest? Man could scarce, Nay not at all, find such a one, in *Caiphas*: also it might not well stand, any where, in the BIBLE: It will soon come to that, that his Christian wish will be *true*, that *the Sheep will be severed from the Goats*, and be parted one from another; that the Goats may have scope and room in Hell, seeing on Earth they could endure *none* other to be among them.

Libell.

195. *Yes, thou hast kindled or inflamed all Silesia it self with thy Doctrine, where thou wilt be received by Many whom I very well know; who, as they are in respect of their Nobility, much more of Note then others, so they have a greater influence upon others, with their Novelties; but*

G g g

you



IV. Apol. *Blesse them that Curse you, saith Christ. Part. III.*  
*you his Companions, beware and take heed least*  
*these notorious writings of this notorious Man;*  
*and you perish together.*

Answer.

196. Men find indeed at present in Silesia, many excellent Learned Men fearing God, which see further, then the Lord Primate doth, whose Christianity is in right sincere Earnest; who walk in the Imitation or following of CHRIST, they read many good Books, which lead to the right ground or foundation Stone; they have not first learned of me the Imitation or following of CHRIST; but they had it before, and now do but rejoyce themselves in this, that God also powres out such knowledge into simple People, which is indeed A wonder of God.

197. But you ascribe it to the Devill, as the High Priests did to Christ; some of the Nobility also follow after you; yet some of the highest of the Nobility in Silesia, observe the Time, and see, that God hath some great Thing in hand, but you are blind concerning it, and hardned, as the Pharisees were also in the Time of Christ; Therefore the Day of your punishment from God, cometh on apace, and is near, know that.

Libell.

198. *O, now then begone, and come no more,*  
*that thou mayest miserably perish, and rather*  
*take a Shoe into thy hand, then a PEN.*  
*The 27. March 1624.*

Answer.

199. CHRIST said, if they Curse you, then blesse them, and then are you the Children of the Most high: Matthe. 5. 44. Seeing therefore the Primate wilheth me a Miserable Death, his wish must needs be from the Devill, for it runs quite contrary to Gods Will and Commandement, as also contrary to all honourable reason, and honesty here: \*Men shall know the Tree by its fruit, and every one may well conceive out of what Spirit and Mind he persecutes me, and that he doth it to please SATAN, and is No Minister or Servant of Christ.

\* Luke 6. 44.

† Note

200. But seeing † he curseth me, therefore, I blesse him through the Blood and Death of our Lord JESUS CHRIST, in the Name of God the Father and of the Sonne and of the Holy Spirit; Amen;

and

and with unto him, that this Blessing may take effect and light upon him, and generate him to be a *Child and Heir of Eternal Life*, that he may become and Eternally remain to be, my brother in the Life of our Lord JESUS CHRIST, *Amen, Amen, Amen*: and I conclude it with my whole heart, will and desire.

Dated at Gœrlitz the 10. April

Anno. 1624.

Jacob Behme.

The  
APPENDIX  
to the  
Libell.

**N**O Error is so Groesse or abominable which hath not those that give Countenance to it and Maintain or stand by it.

Answer.

A Good Man Maintaineth, or standeth by the GOOD, and an Evill, by the EVILL, viz: by reproaching and blasphemy; But to those that love God, all things must serve to the Best for them, Rom: 8. 28. And if they stuck in the Midst of all Errors, yet they are then in Gods Hands, and preserved from These reproaching Blasphemers, for it is a horreur to them, and they do not willingly hear People despise and reproach others.

Libell.

THE Error is first Small, and at length Great.

Answer.

CHRIST saith, The Kingdome of God is first Small, as a grain of Mustard Seed, afterwards it groweth as great as a Tree. Matth: 13. 31. Mark 4. 51.

G 8 8 2

Libell.

Libell.

*In the World there is alwayes one kind of Comedy or Scene Alled, only with alteration of Time Place and Persons.*

Answer.

GOD hath wrought from Eternity, and *worketh* in Eternity, and yet remaineth solely, the *same*, ONE, Only, Eternal, GOD.

This Translation into English finished this 26<sup>th</sup> of September, 1659.

*Theosophick*